WESTERN LUMINARY.

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PROSPECTUS.

THE WESTERN LUMINARY

Appears as a Candidate for the Patronage of the Christian Public,

ON AN ENLARGED SHEET, OF IMPERIAL SIZE.

With respect to the future character of our paper, we have only to observe, that it will be conducted on the same principles that have hitherto marked our course. Our publication is known to be decidedly *Presbyterian.* To the firm and unwavering, though we trust, temperate and judicious, support of the principles and practice of our church, as developed in the *Westminster Confession of Faith,*—including catechisms, form of government, and discipline,—we are free to avow, the Western Luminary is devoted. We firmly believe, that our existence, as a church, depends, under God, on a faithful and devoted adherence to the principles embodied in this excellent formulary, as drawn from the Oracles of Divine truth. In defending our own principles, and endeavoring, in our humble measure, to enlighten the community in conformity with our views of divine truth, we hope we shall ever feel willing to concede the right of opinion to others, and to maintain that courtesy towards those with whom we may differ in sentiment, so sacredly enjoined in the word of God.

While our paper is chiefly devoted to religious intelligence, we do not design it to be *exclusively* so. It is a fundamental principle of our church, that science is a valuable auxiliary to rational, evangelical religion. Besides a secular summary of the most important events of this busy and enterprising age, the columns of the Luminary will contain the latest foreign news, poetry, miscellany, and general literature.

A considerable inducement to incur the expense necessarily attendant on this enlargement of our paper is, that thereby we shall have more space to devote to *advertisements.* Religious newspapers generally labor under considerable difficulty in this respect. Political and Commercial newspapers derive their chief support from their advertisements. Without this revenue, few of them could exist. This is a thing which is, perhaps, not generally understood by our patrons. In the commencement of the Luminary, advertisements were entirely excluded. But it was soon found, that on this principle it would be impossible to sustain the publication. Since that time, our advertising custom, though still inconsiderable, has been steadily increasing. While it is our design, to admit no advertisement into our columns of an immoral tendency, we solicit from our friends their patronage in this respect. We think we can say, without the imputation of vanity, that the Luminary presents advantages for advertising, equal, if not superior, to any newspaper in the western country. With a subscription list of near *two thousand,* its circulation is, of course, extensive through the south and west.

The Western Luminary is the oldest religious periodical west of the mountains. Thus far it has met with the general approbation of its supporters. It is unnecessary at this period of the world and of the church; this age of active exertion and religious enterprise, to say any thing about the necessity of such a newspaper being taken in every family. It must be obvious to every mind at all enlightened by human learning, or by the divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its existence. The recent enlargement of the Luminary is attended with very considerable expense: but the proprietor has ventured on the experiment, relying on the efforts of those who have hitherto taken an interest in the publication, for a continuance of their generous exertions to sustain it. We appeal to every lover of evangelical truth, every friend to the dissemination of useful knowledge, every *Presbyterian.*

Original Communications.

For the Western Luminary.

Classical Literature.---No. 4.

The other way in which we may account for the unyielding and unimpaired reputation of our English translation of the Bible, is a reference to *its own intrinsic excellence.* "It has sustained," says the author just quoted, "the convulsions both of church and state, being universally respected by the enemies of both; * * * as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national phrenzy. It may be compared with any translation in the world without fear of inferiority. It has not shrunk from the most rigorous examination. It challenges investigation; and in spite of numerous attempts to supercede it, has hitherto remained unrivalled in the affections of the country."

To this we might add the equally valuable and convincing testimony of John Selden, Bishop Walton, Bishop South, Bishop Horsley, Bishop Middleton, Dr. Geddes, Dr. Doddridge, Dr. James Beattie, Dr. Adam Clarke, and a host of others, whose combined authority—if human testimony is to decide this matter, (and the nature of the present argument admits of no other) is surely sufficient for that purpose.—We subjoin only the following testimony of Dr. A. Clarke.—"Those," says he, "who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most *accurate* and *faithful* of the whole." "Nor," says he, "is this its only praise: The translators have seized the very spirit and soul of the original, and expressed this, almost every where, with pathos and energy. Besides, our translators have not only made a *standard translation;* but they have made their translation the *standard of our language:* the English tongue, in their day, was not equal to such a work,—but God enabled them to stand as upon Mount Sinai, and *crane up* their country's language to the dignity of the originals, so that after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue.—The *original* from which it was taken, is alone, superior to the Bible translated by the authority of King James."

Now I would ask—not whether those men were acquainted with the ancient languages, but how it came to pass, that in less than one century after the reformation, such a number of men were found in England, *thus* qualified to perform such a work, and to perform it in such a manner? Was it by publishing essays to convince good men that the youth of their Schools and Universities ought to devote but a small share of their time and labour for the acquisition of classical knowledge? Mr. Editor, the transition may seem too abrupt, yet I must remark here that in all that I have said and *quoted* above, on the subject of classical learning, as it was exhibited in centuries gone by, in the "old world," my mind has constantly recurred to the progress of the same cause in our own times, and in our own country. And before I dismiss the consideration of our English Bible, I would ask that numerous class of christians in our land, who never have been, and never will be, able to read the scriptures of God in any other form, whether *they* attach no importance to this subject. To suppose them altogether indifferent about it, would, we are sure, be doing them great injustice. When they read that volume which from their infancy they have been accustomed to revere, in which they delight as the very language of their Father and their God—their solace in affliction—their guide through the wilderness of life, shedding the effulgence of heaven upon the path that leads to the glories of a blessed immortality—When they do this, must it not be a satisfaction to KNOW that the language which so much delights them is a language in which they may repose *confidence.* That the words with which they are familiar, and with which they desire and pray that all whom they love should be familiar, are *really* the *unadulterated* "words of eternal life?"

And when they are told (and this is by no means an imaginary case in this our day) that "King James's Bible" is full of gross mistakes, and that they are liable to be shamefully misled by it, and that those who teach them from this volume are either themselves deceived, or else are too dishonest to point out the danger of yielding to its direction—when they hear this, and they *do* hear it, must it not be a privilege to *know* that such a suggestion is altogether groundless, stupid and impertinent? Imperfect as are the above remarks, Mr. Editor, we think it has been shown satisfactorily, that in our authorized version of the sacred scriptures, Old England has bequeathed us no doubtful or deceptive legacy. From its *history* we think this is clearly manifest; and since this is a species of evidence which all may easily examine who read the Bible in their own native language, we make no apology for having insisted upon it longer than the limits of these essays would otherwise justify.

But what has all this to do with the study of classical literature, at the *present* day, and in our own country?

In answer to this question I would remark, in the first place, that in the whole business of Education, we are necessarily guided by example and experience. The progress of literature in Europe, therefore, and especially in England, must certainly be regarded as an important matter of fact, to guide us in our own efforts in the same cause. If it appears, then, as I think it must to all who carefully examine the subject, that the profound and thorough-going system of classical instruction which prevailed in England 200 years ago, and prevails there still, has been attended with such an ample flow of benefits not only to that nation but to ours also—If the *good old way* of laying the foundation of all liberal attainments deep in the "*hill side of classic lore*"—if this has been the means which God himself has employed to convey, even *to us,* that richest gift of his bestowment, the Bible, pure and unadulterated, in our own native language—nay more, if we can see no way in which this blessing (to mention no other) *could* have been conveyed to us, *thus perfect,* in any other way; then surely we ought not, in the business of education, lightly to abandon a cause so amply and impressively recommend by experience. But,

In the next place—We have already affirmed that the reputation, so necessary to be maintained, of our English version of the Bible, rests upon *its own intrinsic excellence,* as well as upon its history. But how is this excellence to be proved? How shall its faithfulness be shown? Who is to defend its purity when defence becomes necessary? When the awakened sinner, who knows he must *repent* or lose his soul, is told by the papist, that there is no such command in the Bible—that it is a mistake in the English translation—that the real command is to *do penance,* telling him that the Vulgate translation says so, and that that contains the only true rendering of the original word? When, again, a whole community is charged with soul-destroying obstinacy and delusion, because they will not throw away the New Testament of their fathers, and adopt as the unerring standard of their faith, "*The New Translation,*" which some factious upstract has manufactured and offered, by wholesale, throughout the land? While things of this kind are constantly taking place, and having an influence exactly in proportion to the ignorance which fosters and invites them—is this a time for closing up the fountains of literature in our land? Is this a time for *reduced* systems, and *cut-short* methods of instruction?

J. J. P.

For the Western Luminary.

Hanover Academy.

The Trustees of this Institution are happy to have it in their power to inform the public, that it continues to prosper, having numbered during the last Session thirty-eight students: twenty-six of whom were professors of religion.

A deep conviction of the importance of some method, to secure vigor of constitution, with high mental cultivation, has led the Board to make unremitted efforts to introduce manual labour, systematically, into their Seminary. For this purpose they have erected a large and commodious brick building, which will afford, not only accommodations for the family of a Steward, but also separate rooms for the accommodation of the Students.

The regulations adopted by the Board will reduce the whole expense of Tuition, Boarding, &c. to about $40 per annum; and put it in the power, of the industrious and economical student, to reduce it to $23. That the correctness of this calculation may be seen by every one, the items are exhibited, viz.

Boarding 44 weeks, at $1 per week,	$44 00
Tuition per annum,	15 00
Room rent, washing and candles,	8 00
	67 00
CONTRA.	
Two hours labour per day, amount to 12 hours per week: this at 5 cts. per hour will give 60 cts. per week—And 44 weeks at 60 cts. per week is	$26 40
This substracted from 67, leaves	40 60

The regulation of the Board requires every student to labour, at least, two hours each day in the week, the Sabbath excepted; and gives the privilege of working as much as will cover the whole expense of their board, at the rate of 5 cts. per hour, provided they continue to maintain a respectable standing in their class. Three hours per day, for five days, and five hours on Saturday, will do this; which is not more than is required in most of the manual labour schools in our country. Consequently, the student who labours so much, will reduce the whole expense to $23 per annum.

This will put it in the power of every young man in our country, who is favoured with health and ordinary talents, to qualify himself for usefulness and respectability in some department of society. For should he have no resource but his own industry, the two vacation months, carefully improved, will be about sufficient to meet all his necessary expenses, excepting books and clothing. And there are but very few who may not depend on their friends for that amount of aid.

And that two, or even three hours per day may be devoted to labour, without impeding literary progress, must be evident to every one who will take the trouble to investigate the subject. The day is made up of 24 hours. Ten of these, all will admit, are abundantly sufficient for sleep and taking meals; leaving 14 hours for study and exercise. And the appeal is made to students and studious men, whether two, or even three hours taken from 14, will not leave more than they find it prudent to devote to close study.

This conclusion is corroborated by facts. Those who have the superintendance of manual labour schools, are unanimous in their testimony, that three, and in some instances even four hours per day, spent in manual labour, does not impede the progress of the industrious student, in the acquisition of knowledge. And it is a fact that some of those students, in Hanover Academy, who have defrayed the whole expense of their board by their labour, are found standing among the first in their respective classes.

But however important it may be for young men to use economy; considerations of incalculably higher moment urge the adoption of this system on every one who would obtain an education. It may be said, without the fear of contradiction, that three fourths of those young men, whose talents and application, had justly excited high expectations, have destroyed their constitutions by sedentary habits. Not a few have fallen, ere they had finished their course of studies, victims to their imprudent thirst after knowledge. While a greater number have got through, with shattered constitutions—dyspeptic and nervous, alike unfitted for the enjoyment of life, and the duties of their calling.

And the only way to avoid this fearful result, is to attend to the health of the body as well as to the cultivation of the intellect. While the mind is stored with ideas, let the muscles be invigorated by labour; that there may be *ability* to perform as well as a *capacity* to conceive "deeds of noble daring." But let those especially, who would aspire to the high and holy, though arduous, office of the gospel ministry, take this course. Men are now called for who are *able* as well as willing to "bear burdens as good soldiers of Jesus Christ." Men who are not afraid of trials and privations, and who could go as cheerfully into log cabins in the destitute churches in the wilderness, as into "ceiled houses in the polished society of the city," should their Master call.

But after all, there are those who regard the manual labour system as a utopian scheme, that can never be successfully reduced to practice.—We will not stop to argue the case with such characters; but simply point them to the fact, that the "Oneida Institute," a manual labour school, that has required three and a half hours labour, per day, from each student, as a compensation for their board; numbered sixty students in its fourth year. And the teachers in their fourth annual Report to the Board of Trustees say, "It is a fact, that we cannot reflect upon without pain, that we have been under the necessity of saying, to not less than *five hundred* applicants, last year—We cannot receive you."

We wish it to be understood that we are not prepared to commence operations, on the manual labour system, with the commencement of the approaching session. (1st of Nov.) The Steward will probably not get his family on, until about the 1st of December. After which, as soon as practicable, it will go into operation. In the mean time, boarding may be had as usual at from 75 cts. to $1 per week.

Three competent teachers are expected to be employed: and there will be three regular classes, (the Freshman, Sophomore and Junior,) formed next session. The course of study the same as was published last year.

By order of the Board,

JOHN M. DICKEY, *Pres.*

South Hanover, Oct. 6th, 1831.

For the Western Luminary.

Indiana Theological Seminary.

The public have been apprized of the location of this Institution at Hanover, six miles below the flourishing town of Madison, in Jefferson county.

On the 29th of June last, the Rev. John Matthews, D. D. late of Shepherdstown, Va. was solemnly inaugurated Professor of Didactic and Polemic Theology in this Institution. And at a recent meeting of the Board of Directors, Dr. Matthews exhibited, in conformity with a resolution of the Synod, an outline of the course of instruction intended to be given in the Seminary.

That the christian community may have an opportunity of judging, both of the extent and correctness of this course, it has been deemed important to publish it in several of the religious Journals of the day. It is as follows:

COURSE OF STUDY

To be pursued in the Theological Seminary at South Hanover.

The course of studies now proposed, is adapted to the plan of the Seminary which requires three Professors; each of whom will attend to the same class on different days of the week, or at different hours of the same day. It is also adapted to the time of continuance in the Seminary, viz. three years. The Students will be divided into three classes, the Junior, Middle, and Senoir. One year will be spent in the studies of each of these classes.

With the Professor of Biblical Literature, the class will attend to the original languages of the Scriptures, Biblical Literature, Archicology and Hermenutics. With the Professor of Theology, to the subjects embraced in this report. With the Professor of Ecclesiastical History, to sacred Chronology, Biblical History, Ecclesiastical History, Church Government, and to the composition and delivery of Sermons.

Lectures will be delivered more or less frequently as may be deemed expedient; and such books as may be useful on the different subjects will be recommended. The Students will be examined on those subjects which have previously engaged their attention. They will be required to illustrate, to prove, and defend all doctrines, and to explain and enforce all duties, by explicit and appropriate passages from the Holy Scriptures. The *Bible will be admitted and studied as the Supreme authority.* In whatever order the different topics in Theology may be considered, the *doctrines* inculcated, as nearly as can possibly be ascertained, will be those of the Holy Scriptures. So far as any other text book than the Bible will be used, it will be the "Confession of Faith."—This book is to be adopted with all the solemnity of vows to God, by all who are to be licensed and ordained to the ministry in the Presbyterian Church, and ought to be well understood. It will, therefore, be analyzed and compared in all its details with the Holy Scriptures.

This report does not embrace the details belonging to the other Professorships; those belonging to Theology, are the following, viz.

First year:—The nature and evidence of truth—Extent of human knowledge—Substance, Matter, and Spirit—Properties of each—Known only by their properties—Of matter, of Spirit. Does the soul always think?—Immateriality of the soul—Importance of Mental Philosophy, especially in Theology—Faculties of the mind—Perception, Memory, Imagination, Conception, Association of Ideas, Reasoning, Will, Volition, Motives, Self-determining Power, Liberty—Taste—Moral faculty, Conscience—Moral agency—Immortality of the Soul—Moral government—Light and law of nature—Natural Religion—Necessity of Revelation—External evidence, Miracles, Prophecy—Internal evidence—Collateral evidence—Inspiration of S. S. Canonical authority of the Books—Integrity of the Texts—Hermanutics—Perspicuity of the S. Scriptures.

Second year:—The being and attributes of God—Deity of Christ and of the Holy Spirit—Decrees of God, Predestination, Election, Preterition—Creation—Providence—Angels, good and bad—Primeval state of man—Covenant of works—Law of God—Fall of man—Original Sin—Sinful and helpless state of man—Covenant of grace—Mediator, Messiah—Union of the Divine and human nature—Offices of Christ—Atonement or satisfaction of Christ—Humiliation, Exaltation of Christ—Kingdom of Christ—Offices of the Holy Spirit—Regeneration—Justification, including faith and pardon—Sanctification—Graces of the Spirit—Conservation or Perseverance—Assurance—Good works—Means of grace—Prayer and Fasting—Sacraments—Baptism, Lord's Supper—Death—State after death—Resurrection—State of future happiness—future misery.

Third year:—Polemical Theology—Atheism—Deism—Judaism—Mahometanism—Socinianism—Arianism—Popery—Antinomianism—Armianism—Quakerism—Baptism, Mode and Subjects—Pastoral Theology—Preaching the word—Family Visiting—Exercise of Discipline—Attendance on Judicatories—General Deportment.

The Board of Directors would, for the information of the public, further state, that they have employed the Rev. John W. Cunningham as teacher of Biblical Criticism and Oriental Literature. Mr. C. after graduating at College, took a full three years' course at the Theological Seminary at Princeton, and has subsequently spent one year at the Seminary at Andover, with a special reference to the duties of the office to which he is called. He has the reputation of being a very superior Oriental Scholar, as well as a young gentleman of ardent piety and agreeable manners.

Mr. Cunningham is now on his way to this place, to join Dr. Matthews in this infant Institution; and with the permission of Divine Providence, the first Session will commence with the first of November next. Tuition will be gratuitous. The price of boarding is one dollar per week. But the Trustees of the Institution have made arrangements to introduce the manual labour system, and it is expected, that in a few weeks after the commencement of the Session, an opportunity will be given to those who desire it, to defray the whole expense of boarding by their labour.

By order of the Board,

JOHN FINLEY CROW, *Sec.*

Oct. 4th, 1831.

For the Western Luminary.

Semi-annual Report

Of the Versailles Sunday School, for the year 1831.

That Sunday Schools are among the greatest blessings God has ever bestowed upon any nation, can no longer be a question of doubtful import. It does not now require a spirit of prophetic divination, to determine, with almost absolute certainty, what will be the character of a man, when we are informed of the *moral and religious circumstances under which he is brought up.* For if a child be brought up under high moral influence, he will be a correct moral man. If he is brought up under correct religious influence, he will, as certainly be a religious man, as that God has said, "*train up a child in the way he should go; and when he is old he will not depart from it.*"

What, then, is it that most exalts the character of man? (For whatever most exalts the character of a man, will most exalt the character of a nation.) What is it that best qualifies a man for discharging the duties of a citizen, a neighbor, a husband, or a father? We would answer: *Enlightened Piety.* And what is best calculated to promote enlightened piety among all classes of society? We would answer—*Sunday Schools.*

We have, long since, been convinced that, moral and religious means can be most successfully used upon minds free from prejudice and unoccupied by the cares and pleasures of the world. With these views, then, it is no difficult matter to see what is the object of the Sunday school cause.

When we look around us, we see a large portion of our race travelling down the broad road to death, who have been raised up without correct moral and religious principles, who continue, and no doubt many of them will continue till death, to slight the offers of mercy and peace made to them in the gospel. We see, that all the means which can now be used for their salvation appear to be ineffectual, that they are likely to continue in sin and perish forever, that the children of these persons are likely to grow up without any correct ideas of God, religion, or themselves, that multitudes of those who profess religion, are raising their children almost *like Infidels,* and that if these things continue thus, our country is in danger of being overspread by Infidelity and wickedness till the sword of vengeance of our God, drenched in the blood of our countrymen, shall purge away the corruptions and iniquities of our land.

It has been in view of such facts as these, that Sunday Schools have been organized and carried on in our land. And may the Lord make them successful in accomplishing their grand and glorious end.

In presenting this report, we would glance at the history of this school as far back as we have information.

When it was first organized we cannot say. We first became acquainted with it in December, 1827. It did but little that winter. In the spring, 1828, it commenced under more favorable auspices. Since that time it has waxed and waned, just as its friends have been excited in its cause. Since the spring, 1830, the number of pupils enrolled, has been generally, about 70. During the summer, 1830, the average attendance was about 55. During the succeeding winter about 40, and during the session just closed, about 50.

The difference in the abilities of scholars, and the consequent difference in the improvement of their minds and the advancement they make, the difference in opportunity as well as the different interest that is felt by scholars in a Sunday School, always make it a difficult task to give any thing like a correct account of the progress of a School, without giving in detail the reports from the several classes; which would enlarge the Report beyond what we desire, or preclude many other facts being brought into it. We shall therefore, be content to give a few general statements respecting the several classes. It is a fact well known to all, who are at all acquainted with his School, that we have but very few FAITHFUL, EFFICIENT TEACHERS, *who are as devoted to the interests of the School as they should be.*

FEMALE DEPARTMENT.—1st class recited since 20th April 1831, Union Questions from 210 to 1055, besides Psalms and Hymns. 2nd class embracing children from 4 to 10 years old, recited from from 50 Watt's first Catechism to 374 Union Questions. Five scholars in the 3d class have recited 504 Union Questions, and from 30 to 50 verses Scripture, the other scholars in the 3d class, 22 verses scripture, 6 Hymns, 75 Union Questions. 4th class, from 20 to 75 verses Scripture, from 4 to 42 Catechism, from 22 to 67 Union Questions, from 6 to 18 Hymns. One scholar in the 5th class has recited 124 verses Scripture, 28 Hymns and 39 Catechism. The rest of the class have only commenced reading, and have recited from 8 to 39 Catechism. 6th class, small scholars not capable of memorizing.

MALE DEPARTMENT.—1st class, from 320 to 1040 Union Questions. 3d class, from 27 to 50 verses Scripture, 1 to 3 Hymns, 12 to 25 Catechism. From the other 3 male classes, viz. the 2nd, 4th and 5th, no reports could be had, and we believe no class books were kept. There are now 137 volumes in the Library. Each scholar who can read peruses one of these volumes every two weeks. We presume it is unnecessary to say any thing concerning the management of the school.

In view of these facts, we would ask, what heart so hard as to feel no interest in Sabbath Schools? When we remember that this amount of TRUTH has been impressed on these young minds, to whose tablet no hand can find access to blot it out; and that, God has said, "his word shall not return unto him void, but shall accomplish that whereunto he sent it," we may well take courage; for what less could we expect than that these children would all be religious. We have already seen some come trembling to inquire "what they must do to be saved." And we have seen and heard of others, when pointed to themselves as offenders against a righteous and holy God, and to Jesus Christ as the Lamb of God that taketh away the sins of the world, weeping because they had sinned against him. And we are firmly of the opinion, that, nothing but the unfaithfulness of teachers and wrong influence exerted over these children through the week by their parents and others, prevents the Holy Spirit from coming down upon this school in copious effusions.

But in conclusion we would say to our friends who do not belong to the school, there are still many children and youth in the neighbourhood growing up without religious instruction; if you would bring them in you might, perhaps, be doing their souls eternal good, for which they would bless you as long as they shall live, and you should not "lose your reward" at the last great day. May the Lord of his infinite mercy abundantly bless this school and save the souls of all connected with it.

Read, adopted, and ordered to be printed.

F. R. GRAY, *Sec'ry pro tem. V. S. S. Society.*

Oct. 2d, 1831.

Circular Letter

OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

Philadelphia, September 13*th*, 1831.

Christian Brethren,—As the servants of the Church, it becomes our duty briefly to address you in regard to the interests of that great and too long neglected work, which, in the providence of God, has been committed to us.

It is probably known to you, that the Board of Education, soon after their election, by the last General Assembly, to a great extent, re-organized their system, and entered on a more enlarged plan of operations, better adapted, as it was supposed, to the exigencies of the Church and the world. It seems highly proper, therefore, that we should now communicate to you our views of the duty of the Church, at the present crisis; the measures which we have adopted; and our reasons for them.

To speak in the language of a great and good man,* whose last appeal to his country and the Church of God was a setting forth of the claims of the Missionary cause: "The Presbyterian Church in the United States is a Missionary Society, the object of which is to aid in the conversion of the world; and every member of the Church is a member for life of said Society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object.

"One primary, and the principal object of the institution of the Church by Jesus Christ, was, the communicating of the blessings of the Gospel to the destitute, with the efficiency of united effort. The entire history of the Christian Societies organized by the Apostles, affords abundant evidence that they so understood the design of their master. They received from him a command 'to preach the Gospel to every creature;' and from the Churches planted by them, the word of the Lord was 'sounded out' through all parts of the civilized world.

"The Presbyterian Church in the United States of North America, in organizing their form of government, and in repeated declarations made through their representatives in after times, have solemnly recognized the importance of the Missionary cause, and their obligations as Christians to promote it by all means in their power."

The Church of Christ, therefore, and in her measure, the Presbyterian Church, is to be esteemed a missionary institution, organized, commissioned, and furnished for the conversion of the world. In the accomplishment, under God, of this great work, the chief instrument is "the ministry of reconciliation." This is God's appointed and standing ordinance in the Church for the conversion of the world. "Wherefore, when he ascended up on high, he led captivity captive, and gave gifts unto men." "He gave some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying the body of Christ."

The pre-eminent gift, the purchase of the Saviour's blood, being selected by infinite wisdom and established by divine authority, is precisely adapted to the end for which it was bestowed. To supersede the use, or in any way to impair the power of this sacred and awful function, is, in the same degree, to retard the conversion of the world. One great duty, therefore, of the Church of Christ, "as the pillar and ground of the truth," is to *furnish ministers of Christ, of the right spirit, and in sufficient numbers to supply the wants of the whole world.* It was to incite and assist the Presbyterian Church in doing her part of this blessed service, that the Board of Education was originally formed; and no object less than this ought to occupy her regard, or terminate her labors in the Saviour's service.

But that there is need of ministers, in greatly augmented numbers, and of greatly improved character in holiness, devotion, and knowledge, no one at all acquainted with the present state of the world, can have a doubt. Even in our own favored country, the want of such men is very great; that of the world is altogether overwhelming. And this want is becoming, in our day, peculiar, and pressing in its demand upon the Church, by the very interesting fact, that men begin very generally to *feel* it. The cry for help comes to us from every quarter of the globe; and even now, rises to God in the wail of perishing nations, as a testimony against us. It reproves our long delay. Their blood will God require of us, if we do not awake at their call.

It is a most auspicious circumstance, in connexion with these solemn facts, that an unprecedented number of pious and promising youth are now offering themselves to the Church, and only asking at her hands to prepare them, and send them forth into the field, which is white already to harvest.

It is no longer, therefore, a question whether they can be procured in *sufficient numbers*. The inquiry relates rather to the *training* of them for the work. We are well aware, "*that none but he who made the world can make a minister of the gospel.*" But the King of Zion is faithful to his promises, and stands pledged, with all power in his hands, to sustain his Church in the true and proper use of all the means of grace; especially in preparing and sending forth heralds of the cross. In a word, if we do our part, we know that God will do his.

To preach intelligently the gospel of Christ, requires much and various knowledge. But that which the Apostles acquired by miraculous gifts, is now only to be gotten by patient assiduity in the use of appointed means; and the peculiar training afforded them by attendance for several years on the person of Him who taught as never man taught, must now, under God, be acquired by retirement, and meditation, and prayer, and the searching of the Scriptures; by the gradual formation of right habits, and the practical improvement of special gifts, under the tuition of wise and holy men, *the possession of the Spirit of Christ being always pre-supposed.*

This education of the sons of the Church, of right, and duty—nay, of necessity, (if we would keep her pure,) must be conducted by the Church herself. If it be the duty of the Church to *send forth* preachers of the gospel, of the right spirit, who will love and will preach *the truth*, it cannot be less her duty, *first to train them.* For if they cannot preach, except they be sent, neither can they preach aright, unless they be trained aright. But how can the Church be assured that they will thus be educated when she commits them to the hands of others, or is criminally inattentive to them herself? If youth of the right views and spirit are prepared by the Church's fostering care, under the gacious influences of the Holy Spirit, it matters little, in the comparison, by whom they are sent forth. But if the Church be corrupted in her ministry, it is poisoning the fountain of her influence; and every outfit, and every facility for sending forth such men, only aggravates the guilt of the Church, and the ruin of the world. We may associate ourselves with others, in general forms of combined action for the spread of the gospel. In such forms there is peculiar felicity, as well as perfect safety. We may unite to send forth the blessed Bible—for it is "perfect and entire wanting nothing." We may unite in sending forth Tracts, to team and "light, as the dew falleth," upon the population of the earth; for the doctrines which they teach are settled by convention before they are issued, and when gone, they are *unchangeable.* But *men* prone to err, and (after all our trainings) so imperfect—men subject to change, who are to be the mouth of God to men, and for whose doctrines the Church is held responsible, can never be safely committed for training, to other than the Church's hands. In this work there can be no safe confederacy. It were just as safe and just as proper to commit to the keeping of others, our conscience or our creed, as to alienate the birth-right of our sons to our parental oversight and ecclesiastical training. This is a field which we can never cultivate by delegation. While, therefore, every one must be left to the exercise of the right of judgment, and of choice on this subject, we shall endeavor by the grace of God, to put it in the power of the Presbyterian Church to educate, under her own eye, every son of the right spirit, looking to the ministry, who needs her aid.

It has pleased God that the great body of those who are called to preach the gospel should be poor in this world's goods. This fact constitutes a *peculiarity* in the great work of training men for the ministry. Various views are entertained, and out of them various plans have arisen, as to the best method of aiding candidates in obtaining the necessary education. We feel that it is a difficult and important subject. Yet the principles which we have adopted, we think are at once safe, natural and scriptural. Without, in the most distant sense, intending to assail the motives of our brethren who differ from us, we do here kindly, but candidly express our conviction, that the system of unqualified loans is injurious to the borrower, by creating a burden of debt; and unsafe even in the hands of the best men as dispensers, because of the *perpetual accumlation* of pecuniary power. Yet we think the great principle of self-support, (which was undoubtedly intended to be promoted by the plan of loans,) is of vital moment to youth, and ought not to be impaired. The creation of the eleemosynary spirit also, by unqualified charity, is therefore greatly to be condemned. Hence, we would rest the connexion between the Church and the candidate aided by her, on the *parental relation*, subsisting in mutual obligation; viz. of the Church to sustain her son, and of the son in return to aid the Church, when in his power. Thus the state, on her own resources, trains the youth of the land, for her service; and she is supposed in so doing, to honor the youth she aids. We do, however, leave it to the option of our young men, to take aid as a regular loan; only requiring that the return be made to the Presbytery or Synod, to which he is immediately responsible; thus distributing any possible avails arising from such loan.

There is another feature in our system which we think it important briefly to bring to your view. We are the organ, and the servants of the Church. We use her organization, in its various and beautiful gradations, so adapted to secure constitutional liberty, in forming our auxiliaries. Sessions of Churches, Presbyteries, and Synods, are all susceptible of very easy connexion with us, in their ecclesiastical form. Presbyteries, especially, as the constituent principles of the Assembly, and peers, one of another, have their own committees, for conducting the education of their own candidates, and while on becoming auxiliary to us, they receive our examining committees, and pass their moneys through our hands, they obtain, in return, a general pledge for the support of all their youth, and within the principles of the constitution, (agreed on by their delegates in the General Assembly,) conduct their own affairs. Here is order and liberty—voluntary association—and yet direct responsibility. For as we serve the Church, so we are created by her supreme court, and in its annual assembly, subject to her judicial revision.

It is probably known to you, that we have already resolved to *refuse no applicant who comes properly qualified and recommended.* Even at this early date in the year's operations, we are *receiving* young men, at the rate of one per diem. The expenses also which necessarily attend, even the most economical forms of efficient agencies, five or six of which we are now engaged in establishing in different parts of the Church, must be met by extra contributions; as they can never properly be derived from moneys directly devoted by the donors to the business of religious education.

It is, therefore, obvious, that we cannot long sustain ourselves on this ground, without the spirited and extensive co-operation of the Church. To meet the exigency of the present moment, some of the Churches in Philadelphia alone, have given us $10,000; and if their sister Churches would now follow their most generous example, our Board would be prepared at once to educate all the sons of the Church needing our assistance.

We solicit pastors and elders of the Church, and all others having influence, and all the friends of the Church, to unite with us in carrying forward this important work. Every Church might, on an average, sustain one scholarship of $75 per annum, and to this form of aid we are especially attached. In general, the very greatly enlarged operations of the Board, require a proportionate augmentation of patronage; and, as we need, so we confidently believe we shall receive, the hearty aid of the great body of our Churches. We refer you for further information, to our newly issued Constitution and rules, and you will, in due time, be visited by our general, or some subordinate agent, who will more fully communicate to you our plans, our state, &c. But we earnestly ask, that in the mean time, this great interest may not be permitted to linger in your vicinity. If you have suitable young men, we are prepared to receive them, without limit as to number; and, we ask in return, your energetic aid, and your remembrance of us, from day to day, at the Mercy Seat.

We only add, that the principles of the Constitution, as well as the pledge given at the reorganization of the Board, render it impossible that the Board should become the organ of any exclusive party of men. Our field is the *Presbyterian Church*, in reference to *the world.* Our desire and our aim shall steadily be, to unite in this common cause, the real friends of the Church and her institutions, amidst those shades of party which exist amongst us, *so far as they consist with a support of our venerable standards, and the essential order of the Church.* We say from the heart, "in things necessary, unity; in things not necessary, liberty; in all things, charity."

By order of the Board,

ALEXANDER HENRY, *President.*

JOHN BRECKINRIDGE, *Corresponding Sec'y.*

* The lamented John H. Rice, D. D. of Virginia.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 19, 1831.

Lexington and Ohio Rail Road.

The first Rail Stone of this work will be laid on Saturday next. There will be a procession, with the ceremonies customary on such occasions.

The Synod of Kentucky

Commenced their regular annual meeting on Wednesday last. An extract from their proceedings, in relation to the all-absorbing subject of *Domestic Missions*, will be found in an adjoining column.

American Sunday School Union.

A few weeks ago, we took some notice of a very able periodical, entitled "*The Sunday School Quarterly Magazine*," the first number of which was issued from the press of this institution in April last. We are assured, that none of our readers who have carefully examined that publication, will feel disposed to think our commendation too highly coloured.

We have long been accustomed to view the Sunday School institution as identified with the cause of Christ. That it is, at this time, the most efficient promoter of that cause,—next to the preaching of the gospel, we cannot doubt. Should not every periodical, then, devoted to the promotion of the kingdom of the Redeemer, be dedicated to the cause of Sabbath Schools? We shall ever regard it as our duty, while we have a press under our control, to use our feeble influence to advance the interests of this noble institution. And we feel the more pleasure in this, because we have, for several years, enjoyed the happiness of being personally concerned in Sunday Schools. We have noted, with heartfelt gratification, their beneficial effects on all in any manner concerned in them. Not only have we witnessed their happy influence on the children who attend them, but also, in hardly a less degree, on their teachers and parents. Strange, then would it be, if we did not feel disposed, at all times, to raise our voice in their behalf.

If by any thing we can say, we shall be so happy as to satisfy the doubts of any one, who is skeptical as to the beneficial effects of this blessed institution, or induce any friend of the Redeemer who is not now enlisted in this cause to engage in it, if we shall be so fortunate, as to induce any child to attend the Sunday School, or benefit any teacher or scholar already engaged, we shall not have labored without ample remuneration. We have no ambition that would prevent us from approving, most cordially, of the sentiment of the poet,

"If I but one soul improve, I have not lived in vain."

But we wander from our design.

When we took up our pen, our only object was, to commend to the notice of our readers, two other periodical publications of the Sunday School Union. We allude to the "Sunday School Journal, and Advocate of Christian Education," and the "Youth's Friend." The former is a newspaper, of large size, published weekly, and devoted principally to Sunday School intelligence and Education. The latter, is a beautiful little work, issued monthly, in pamphlet form, and designed expressly for children. Every number is embellished with several handsome engravings; and taken altogether, with respect to its editorial management and typographical execution, it is done up with as much taste and judgment as any work of the kind we have ever seen. The Journal is of quite recent origin, being but little older than the Quarterly Magazine. The Youth's Friend is of longer standing.

In heartily recommending these publications to our readers, we are willing to risk our reputation for judgment and taste. No Sunday School should feel itself at all complete without them. They are furnished at a low price; and perfectly within the reach of every School. One of the Schools in this town takes two copies of the Journal and twenty copies of the Youth's Friend, besides a copy of the Quarterly Magazine. The Journal and Magazine is for the use of the teachers, and the Youth's Friend, with the exception of three or four copies, which are deposited in the Library for the general use of the school, is subscribed for by individual scholars.

The Journal is furnished at two dollars in advance, and the Youth's Friend at the very small price of *twenty-five* cents per year.

We learn from the *Southern Religious Telegraph*, that the *Rev. David H. Riddle* has declined the invitation to the Professorship of Languages in Centre College; the Presbytery to which he is attached, having refused to dissolve his pastoral relation with the Kent street Church, in Winchester, Virginia.

Temperance in Europe.

We learn by the latest accounts from England, that DR. HEWITT, the great *Temperance* advocate, from this country, is still in London. His labors in that metropolis have been attended with the most signal success. An enthusiastic devotion to the cause of Temperance, seems to pervade all ranks. It has found great favor at the English court, being advocated by some of the leading nobility, of both sexes. The cause is also progressing, with wonderful power, in Scotland.

Death of Mr. Boardman.

The last arrival from the Foreign Missionary Stations in the east, announce the death of the Rev. *Mr. Boardman*, an American Baptist Missionary to Burmah.

Dr. Gregory's first volume of the works of the late ROBERT HALL, has been issued from the English press.

Missionaries in the Penitentiary!!!

We give below, the consummation of Georgia wickedness and oppression. We shall not indulge in the expression of our feelings on this occasion. Our mind turns, with involuntary disgust and indignation, from the contemplation of the subject. May the judgments of heaven be averted from the heads of this infatuated people, who seem, by their tyrannical and unchristian oppression, to court their own ruin.

At the recent session of the Supreme Court of Gwinnett County, the Rev. J. J. Trott, Rev. E. Butler, and Rev. S. A. Worcester, Missionaries in the Cherokee country, were sentenced to the *Penitentiary* for four years, for disobedience to the laws of this State. Seven other white men received the same sentence for the same offence. Their plea denied the jurisdiction of the Court.

This morning's mail brings us the following news from Milledgeville:—Nine of the convicts above mentioned, have been pardoned by the Governor, on giving assurances that they would not again violate the laws.—Two of the Missionaries, Worcester, and Butler, refusing to give such pledges of future good behaviour, were committed to the Penitentiary. Mr. Worcester has applied to the Supreme Court.—*Georgia Cour.*

From the Journal of Commerce.

Extract of a letter, dated AUGUSTA, Sept. 23.—"Eight intruders on the Indian land, and three missionaries, have been sent to the Penitentiary for four years for refusing to take the oath of allegiance. I met them on the road, tied, and under guard, on their way to prison."

We learn that the Missionaries and others who were condemned at the late term of the Superior Court of Gwinnett County, arrived at the gates of the Penitentiary, under the escort of a guard, on Thursday.—It was rumored they were negociating with the Governor for a pardon, upon the condition of their taking the required oath. When our informant left Milledgeville the matter had not been determined.

Cincinnati Convention.

We copy from the *Cincinnati Journal*, of the 14th inst., the following extract from the proceedings of the late meeting of the Cincinnati Presbytery.

"Whereas, the General Assembly at its last session, did pass a resolution, which is as follows:

[Here follows the resolution of the last General Assembly,—which we have already published,—recommending the different Presbyteries in the west to hold a general correspondence, in order "to agree upon some plan of conducting Domestic Missions in the Western States."]

"Therefore resolved, in obedience to the resolution above named, this Presbytery do approve of a Convention to be held in Cincinnati, on the 23d day of November next, as the best method of correspondence—and do now proceed to the appointment of delegates in the number, and form as is usual in the appointment of our commissioners to the General Assembly." The yeas and nays being called for, the resolution was adopted by a majority of 2. The following brethren were then appointed delegates to the Convention: John Thompson, James Gallaher, Asa Mahan, *ministers.*—Robert Boal, Samuel Newell, James Warren, *elders.*"

For the Western Luminary.

Synod of Kentucky.

The following preamble and resolutions were adopted at the late stated meeting of the Synod of Kentucky; the first resolution unanimously, the preamble and second resolution by large majorities.

The General Assembly of the Presbyterian Church at its last meeting, recommended to the Synods and Presbyteries of the church in the West, to agree on some plan for conducting Missions in the valley of the Mississippi. In consequence of this recommendation, it becomes the duty of this Synod to express its opinions on this interesting subject.

The power to send Missions to any part to plant churches, or to supply vacancies, is one of great importance. The peace and prosperity of our church depend on the proper exercise of this power:—Those who wield it can give to the church almost any character they please; and the question to be decided is, where can this power be deposited to do the most good, with the least danger of abuse. The tendency of all power is to accumulation and abuse; and it has been a matter of great difficulty in church and state to select proper agents to execute important trusts, and to secure their strict accountability. The powers of government have been usually vested in one man, or a few men, and the result has been the abuse of their authority, and the oppression and misery of the great body of the community. Power once obtained has been held with a firm hand, and the only remedy in most cases has been *revolution.*

The statesmen who formed the civil government of our country adopted the principle that the *people* are the source of all power, and provided for their choosing and removing the officers of government. Should those in office abuse the trust reposed in them, the people upon whom their acts operate will soon see and feel it, and apply the remedy. The same principles are recognized in the government of our church, and we believe they are "agreeable to scripture." All our churches in the United States constitute one church, in which a majority governs. Those who exercise authority in the church are elected by, and are accountable to the people.

The General Assembly, which is elected annually, is the highest judicatory in the church, and represents in one body, all the particular churches of our denomination. It "constitutes the bond of union, peace, correspondence, and mutual confidence among all the churches." "To it belongs the power of superintending the concerns of the whole church," and of "*sending Missions to any part to plant churches, or to supply vacancies.*"

Shall we now change the constitution of our church, which all our ministers, elders and deacons have publicly and solemnly approved, and take from the whole church, through their representatives, the power of conducting our Missions, and vest that power in a part of the church, or any other body of men?

Who would most faithfully perform this high and important trust? And if it be abused where can the remedy be most easily and certainly applied? The members of the General Assembly are elected annually, and if they do not faithfully represent the churches, they will not be re-elected, but others will be chosen who will represent them. If our Missionary concerns were all under the control of the General Assembly, efficient and useful Missionaries would be employed, and our union cemented. For should the General Assembly, or their agents, so far forget their duty as to become the organs of a party, the days of their power would be numbered. But if independent Missionary Societies have power to send Missions into all our churches, they will be formed by parties, and conducted to promote party purposes. Where is the remedy? The church will be afflicted with continual ecclesiastical warfare, its union and peace destroyed, and it will have no power to prevent it.

In favour of the union of our church, we would adopt the language of *Washington*, concerning the union of this Republic: "We should watch for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can it any event be abandoned: and indignantly frowning upon the first dawning of every attempt to alienate any portion of our (church) from the rest, or to enfeeble the sacred ties which now link together the various parts."

The rulers in our church have been careful to prevent collisions between its various parts, and to secure them from foreign interference. In our Directory for worship, chap. 6th, it is provided that it is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor, or church session. The "Form of government" provides, "that when any Presbytery shall send any of their min-

isters or probationers to distant vacancies, the Missionary shall be ready to produce his credentials to the Presbytery, or Presbyteries through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation." And to the General Assembly alone is given the power "to send Missions to any part to plant churches, or to supply vacancies." Recent events have demonstrated the wisdom of these regulations.

It has been objected that the General Assembly is not a safe depository of power, and that there is no security in its annual election, because the whole church may become corrupt, and that this is possible the history of the church in past ages affords sufficient proof, and then the General Assembly itself would be a most terrible engine of evil. If the whole church be not a safe depository of the power of conducting its own missions, it is not of any other power. But there is safety in the annual election of the General Assembly until the church does become corrupt; and is it more liable to become corrupt than a Missionary Society composed of all who will pay their money?

The history of the world in past ages affords sufficient proof that *Republics* have become corrupt, and then the *people* were not safe depositories of power. Shall we therefore abandon our republican institutions, and bestow the powers of government on a few—a society or a king; or have no government at all? The time may come when all men, under the influence of the gospel, will do right, and then there will be no necessity for any government. But melancholy experience tells us that this time has not yet come: and so long as it is necessary to vest power somewhere, we subscribe to the doctrine that a majority of the whole shall govern.

Entertaining the foregoing opinions we have come to the following resolutions, viz:—

1. *Resolved*, That we still approve of the form of our church government on the subject of Missions; and that we will not agree to any plan for conducting Missions in the valley of the Mississippi, which shall take that important power from the control of the representatives of the whole church in the General Assembly.

2. *Resolved*, That it be recommended to all the Presbyteries connected with this Synod, to send delegates to the proposed Convention on the subject of Missions, which is to be held in the city of Cincinnati on the 23d of November, 1831.

Ordination.

At an adjourned meeting of the Cincinnati Presbytery, held October 12th, in the Second Presbyterian Church, in Cincinnati, Mr. William M. Thompson, and Mr. William P. Alexander were set apart to the work of the gospel ministry among the unevangelized nations. The ordination sermon was preached by Rev. John Thomson, from 1 Chron. xii. 32. The charge was given by the Rev. James Gallaher. The services were listened to with deep interest by a crowded audience.—This, we believe, is the first instance of young men from the Western States devoting their lives to the missionary work among the heathen. We trust it is only the first fruits. The interest manifested by the community on this occasion, we hope, will not be suffered to decline, until all our churches shall engage more efficiently in efforts to promote the cause of Christ among the benighted pagans. Mr. Alexander's destination is the Sandwich Islands, and he is expecting to go out with the re-inforcement which sails this fall. Mr. Thompson goes to Palestine; but previous to his embarkation he will probably act for a season as agent for the American Board in the Western States.

After the services, a collection and subscription was taken up, amounting to nearly $200.—*Cincinnati Journal.*

From the New York Observer.

Meeting of the American Board.

[*From our Correspondent at New-Haven.*]

The American Board of Commissioners for Foreign Missions met in the Rhetorical Chamber of Yale College on Wednesday at 10 o'clock, A. M. The Hon. John Cotton Smith, the President, took the chair, and the meeting was opened with prayer by the Rev. Dr. Miller, of Princeton.

The minutes of the last meeting were read by the Rev. Dr. Chapin, the Recording Secretary, and the Treasurer's report by Mr. Hill From the Treasurer's statement it appears that the receipts of the society during the past year, have been $100,934; of which sum, $39,068 were from donations, $9,236 from legacies, and $2,630 from interest on permanent funds. The payments for the same period have been $98,312. The debt, which at the last anniversary was $5, 562, is now reduced to $2,934.

In the afternoon, the report of the Prudential Committee, which gives a summary view of the proceedings at the different missionary stations of the Board and is of a very encouraging character, was read by the Rev. Messrs. Anderson and Greene.

Letter from a correspondent of the Journal of Commerce, dated Gambier, Ohio, Sept. 12th.

Before this reaches you, you will probably have heard of the resignation of Bishop Chase, of his office as Bishop of the Diocese, as well as President of Kenyon College, and of the appointment of the Rev. C. P. M'Ilvaine, of your state, as his successor, by the unanimous vote of the Convention. As this event will probably excite much surprise in the city of New York, I will give you in a few words, a statement of the causes which have led to it. Ever since the first organization of this Institution, the Bishop has contended that, by virtue of his office as Bishop of the Diocese, he possessed the righ of directing and managing its concerns both temporal and literary agreeably to the dictates of his own judgment; although, by the Constitution of the Theological Seminary of which the College is a branch, as well as by the Act of incorporation granted by the Legislature, this authority was exclusively vested in a Board of Trustees, to be elected triennially by the Convention of the Diocese. Acting on this principle, the Bishop purchased the land on which the College has been erected, directed the erection of the buildings, appointed the Professors, regulated their salaries, and performed all the acts which seemed in his opinion to be necessary for the government of the Institution, without consultation either with the Convention or with the Trustees, and frequently in contravention to their express opinions. The acknowledged fact that it was owing to his almost unaided exertions that the Institution owed its existence, and that whenever he erred, it was owing to excess of zeal for the prosperity of the chief object of his solicitude, induced the Convention and the Trustees to concur with his views, and ratify his proceedings, so long as it could be done with safety. But it was soon ascertained that the powers which he claimed and exercised, would, if not timely checked by the constitutional authority, ultimately ruin the fair fabric which he was endeavoring to erect. * * * *

In order to prevent so deplorable and irreparable a calamity, and at the same time, if possible, to satisfy the reasonable wishes of the Bishop, the subject was immediately taken up by the Convention, who ordered the Board of Trustees, in whom they had declared the authority to be vested, to prepare a code of Laws for the government of the Institution, when the Bishop, finding that the Convention claimed the right through the Trustees, of defining the limits of his powers immediately resigned all his offices, whether with the hope that it would induce the Convention to retract their steps, or from conscientious motives, I shall not pretend to say. A resolution was immediately set on foot by the Convention, for the purpose of accommodating matters—every one being anxious that the Bishop should continue in the exercise of his functions, as Diocesan, although his continuance at the head of the Institution did not appear desirable. But he would listen to no argument; and declared that unless he was permitted to exercise patriarchal authority over the Institution, and all those connected with it; he would retire from the Episcopate. It then became the duty of the Convention to decide between the pretensions of the Bishop and what they deemed the paramount interest of the Institution. The resignation was accepted, and the Rev. Mr. M'Ilvaine elected to fill the vacancy. On every question connected with the subject, the vote was unanimous. The Rev. Mr. Sparrow, Milnor Professor, has been appointed to preside temporarily over the Institution, and a gentleman from Chillicothe to the charge of its temporal concerns. He is to be assisted by four gentlemen, two of the Clergy, and two of the Laity; and all the arrangements necessary to insure its success, have been adopted, much to the satisfaction of the Professors, the students, and the public generally, so far as my information extends.

Increase of Communicants.

New-Haven Conn.—On the last Sabbath a number more were added to the churches in this city, and commemorated for the first time, the death of Him who hath redeemed them from the world, and as they hope from sin and death. The following statement will show some of the fruits of the revival in this city. Since the first of April there have been added to the church in Yale College 69; several have united with other churches making the number about 80—to the church under the care of the Rev. Mr. Merwin, 125—to the church under the care of the Rev. Mr. Boardman, 134; to the Episcopal church, by confirmation, last week, 141—to the Methodist Society about 175—to the Baptist Church, 46—to the African Church, 20—to the church in Fair Haven, under the care of the Rev. Mr. Mitchell, 37. Total, 856. If we add to the above statement a number of young ladies in the several female seminaries, and the lads in the Messrs. Dwight's Gymnasium and some of the students in College, who may have preferred to unite with the churches where their parents reside; together with a large class who are hoping that they are christians, but who prefer to wait, in the neglect of duty, till they are more fit to come, the number will probably amount to at least 1,000, which exceeds the largest calculations that have been made. But it is the Lord's work, and to him be all glory.

Thirty-four were added, on the last Sabbath, to the church undea the care of Rev. Mr. Stebbins, in West Haven, (a small parish about three miles from this city and formerly a part of New Haven.)

North Milford Conn.—In North Milford about forty were added on the last Sabbath to the Congregational Church over which the Rev. Mr. Parsons is settled. It is expected that from 40 to 50 more fruits of the revival will follow their example.—*New Haven Rel. Intell.*

Revival in the Churches of the Lexington Presbytery, Va.—In the extracts from the Minutes of this Presbytery, the reader will find intelligence of an interesting character.—It appears that the Lord is pouring out his Spirit on a large portion of the Churches of that Presbytery "in a manner and to an extent never before experienced" among them.—*Southern Religious Telegraph.*

The Presbytery of Lexington have resolved to prepare a memorial to the next General Assembly in favor of diminishing the representation in that body.—*Ib.*

From the Southern Religious Telegraph.

Emigrants for Liberia.

We are gratified to learn that about *two hundred* free colored people in the county of Southampton, are desirous of emigrating to Liberia.—The following is an extract of a letter from the Secretary of the American Colonization Society, to a gentleman in this city.

"*Office of the Colonization Society, Washington, Sept. 27th*, 1831.

MY DEAR SIR,—We have heard that 200 free colored people from Southampton county, are desirous of emigrating, immediately,—and many others are desirous of a passage to the Colony.

Although we have just appropriated $5,000 towards an expedition from the West, our Board have resolved to send an expedition forthwith from Virginia, and a Committee in Norfolk, of which Mr. McPhail is chairman, are authorised to take measures to this effect.

We have requested the Norfolk Committee to appoint an Agent to collect the emigrants, and to raise funds and supplies, and we hope that our friends in Richmond and Petersburg will come forward liberally to aid this expedition."

It is expected that the emigrants from Southampton will sail forthwith—and that another expedition will be fitted out about the first of December next.

College Record.

PRINCETON COLLEGE.—The annual commencement of this institution was held on the 28th ult.

Thirty-three young gentlemen, members of the Senior class, were admitted to the first degree in the Arts; and sixteen Alumni of the college, were admitted to the second degree in the Arts.

The degree of Doctor of Divinity was conferred on the Rev. Obadiah Jennings, of Nashville, Tenn. and on the Rev. Luther Halsey, Professor of Didatic and Polemic Theology in the Western Theological Seminary in Allegany Town, Penn.—*Prince. Cour.*

WASHINGTON COLLEGE, VA.—By the Lexington Intelligencer, we learn that the examination of the students of this Institution, which was closed on Wednesday the 28th September, reflected much to the credit of both professors and students.—On Thursday interesting addresses were delivered by the students, in the college hall, to a respectable audience.

$250 Premium.

It is hoped the premium of $250, offered for the best tract on "*the manner in which christians should show the spirit of their Master in efforts to promote the conversion of the world*," will engage the attention of able evangelical writers. The manuscripts should each be accompanied with a sealed envelope containing the name of the writer, and may be addressed, until December 1st, to William A Hallock, 144 Nassau street, New-York; or committed to the care of Rev. Joel T. Benedict, No. 31 N. Fourth-street Philadelphia, or of Mr. A. Russell, No. 5, Cornhill Boston. Committee of award, Rev. T. H. Skinner, D. D. of Philadelphia; Rev. C. P M'Ilvaine, Brooklyn; Rev. William Patton, and Arthur Tappan, Esq. New-York.

The premium tracts *On Prayer* are to be presented to Mr. Hallock, or Mr. Russell, as above, on or before November 1st.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, London papers have been received to the 23d of August. No decisive battle had been fought between the Poles and Russians, although there were rumors both in Warsaw and Berlin that a corps of the Polish army had met with a partial defeat on the 6th August. The Berlin account states that the Poles were attacked near Ossick, and lost 300 killed and 187 taken prisoners. This account needs confirmation.

The Emperor Nicholas, manifests no disposition to terminate the war, unless the Poles will consent to unconditional submisssion! terms, with which, of course, they will feel no disposition to comply.

The cholera continued to spread in Hungary, and some cases, it is said had happened at Wiesselburg, only 60 miles from Vienna, but it was hoped that its approach to that capital would be arrested by the military cordon which had been established, and which had proved successful in saving Moravia and Silesia.

ENGLAND.

The Reform Bill.

The Reform Bill was still pending in the House of Commons. The reform papers express a confident hope that the majority of the House will yet revise their vote, and purge the bill of the impurities with which the opposition have contrived to load it.

POLAND.

The latest accounts fromWarsaw are to the 12th of August. They state that Paskewitsch with the main Russian army was full 50 miles from Warsaw, and cautiously avoided a general engagement. The Polish army was within sight of the Russians, and a great battle was hourly expected.

BRAZIL.

Trouble with the Blacks.

Accounts from Rio Janeiro to the 5th August, state that the disturbances among the soldiery, which were in agitation at the date of the previous advices, had subsided, but business remained much depressed; money continued very scarce, and a universal distrust prevailed among the mercantile community. An insurrection among the negro population was expected, and only suppressed by the police, who were disarming and imprisoning the blacks daily. A few days prior to the sailing of the Arctic, a Portuguese merchant of high standing was murdered by a negre slave. Assassinations of the Portuguese inhabitants were constantly committed.

RUSSIA.

From the London papers it appears, that the credit of the Russian government is at so low an ebb, that the Emperor could not raise a loan, and has been obliged to throw paper into the market, and sell it for what it will fetch.

SECULAR SUMMARY.

From the Louisville Journal, Oct. 14.

On Wednesday night, about 11 o'clock, a fire broke out in the wholesale store of Messrs. Shannon and Taylor, adjoining the U. S. Bank. The above store, together with those of Mr. Pettet, Druggist, and Messrs. Veitch and Stewart, Tailors, was entirely consumed. The amount of property destroyed is supposed to have been from 40 to 50,000 dollars. The Bank building took fire several times, but was not materially injured. No lives were lost.

Extract of a letter to the Editor of the Baltimore Patriot, dated

Princess Anne, Somerset Co. E. S. Md. Oct. 4, 1831.

Much excitement prevails from an apprehended insurrection of the negroes—patrols have been out for several nights in all parts of the country, and several "high characters" have been brought in and committed to prison. The magistrates have made a formal requisition upon the commanding General, and a council of the officers are now in session. An express arrived yesterday afternoon that six Negroes with muskets, bayonets and knapsacks, had been seen near the line of the Delaware, about 9 miles above Salisbury and it was believed that others were concealed in the Caliguns Swamps.—From other information we may except more persons in the course of a few days—they have a fine company of horsemen and also, a company of infantry in armour and attitude near Salisbury, and the whole Country will soon be in a state of preparation.

WEST AFRICA. *Slave trade.*—Extract of a letter dated his Majesty ship Athol, Prince's Island, May 12, 1831.—"The Black Joke, tender to the Dryad, Commodore Hayes, after leaving Prince Island on the 20th ult. fell in with, on the 15th, and captured the Spanish brig Marineretta, or in English the Little Sailor, with four hundred and ninety-three slaves on board, after an action of five hours by moonlight the black Joke had one killed, and a few slightly wounded; the Spanish vessel had three guns, twenty-four pounders, more than the Black Joke, and the number of killed and wounded were not exactly ascertained. We have thirty-seven of the prisoners in the Athol, bound to Annabonia. This action is considered one of the best the Black Joke has had with slavers. Plumper sailed this day for Sierra Leone from this place, with eighty of the slaves, who were sickly in the Sanish slaver, and were consequently landed at Fernando Po, but on the Plumper arriving there they were embarked on board her for a passage to Sierra Leone for adjudication. The very severe firing of the two vessels caused such consternation among them, that twenty-seven slaves died during the action, of fright, and seventeen slaves died on board of the Plumper on her passage here, and three since, and I expect she will lose twenty more before she lands them at Sierra Leone. We are bound to Annabana, Ascension, and Lower Guinea; the Favorite is to the windward, and we expect to see her in six weeks; the Conflict is at Sierra Leone; Dryad at Fernando Po; tenders cruising. Fernando Po has been very healthy, and no man (a week ago) belonging to the establishment was sick at the hospital."

Eight thousand four hundred and seventeen dollars have been paid at New York, as a bounty for the killing of dogs, at one dollar a head.

MARRIED---On Tuesday last, by the Rev. N. H. Hall, Mr. *Jacob Hull, Jr.* to Miss *Elizabeth J. Wilson*, daughter of Mr. Robert Wilson, all of Lexington.

On the 12th inst. by same, Mr *John Dalun*, of Cincinnati, to Miss *Margaretta B. Randall*, of this county.

OBITUARY.

[*Communicated.*]

DIED,—At his residence in Jessamine County, on Saturday the 8th October, near the 40th year of his age, Maj. FRANCIS P. HORD, an Elder of the Clear Creek Church.

Seldom, indeed, is the pen of Christian affection called to announce the decease, or to record the worth of a more sincerely beloved and lamented Husband, Father, Friend and Brother, than of him who is the subject of this notice. His Creator had endowed him with an intelligent mind, and given him a mild, amiable, and affectionate disposition, dignified with conciliating manners, which commanded the respect and love of all who became acquainted with him; and his humble, fervent piety shone with a serene, steady, and attractive lustre. In his death many precious ties have been severed, and many fond hopes disappointed, but the ways of an all glorious and sovereign God, are as wise and righteous, as they are mysterious: and there is no doubt, that the loss of his friends and the Church, is his eternal gain It has been the privilege of the writer of this, to witness the closing scene of many of the people of God, but in no instance, has he ever seen more conspicuously displayed the power and value of religion. Impressed with a strong presentiment for months past, that he was not to live long, he was peculiarly devoted, in the discharge of the duties of the duty religion he professed, and made all other interests subservient to the cause of Christ; and would converse with his family and friends familiarly on death, and urge by importunity and example, the claims of Prince Emmanuel on their affection, faith, and obedience.

When his last illness manifested itself, from its violence, such were his convictions he would die, he calmly informed his affectionate wife, that the hour of his departure was near at hand, and advised her to prepare for that event. During the continuance of his painful illness, this impression was not removed from his mind, yet, he maintained the same equanimity of temper, and affectionate conduct, which characterized his past life. He was not heard to utter one repining word. To his friends who attended him most anxiously and tenderly, he exhibited the highest degree of gratitude and regard, and enjoyed, in anticipation of immediate death, an unclouded assurance of his acceptance of God through the Lord Redeemer. His soul was animated with the prospect of glory, and appeared anxious to take its flight to Heaven.

He embraced with tender and ardent affection his beloved and afflicted family, and soothed their sorrows by expressing his hopes in a blessed immortality. When he drew near to the closing scene, being asked if he feared death, he replied, "No, my dear Jesus has removed the fear of death, and I have nothing to do now but to glory—glory—glorify his name!"

Precious in the sight of the Lord is the death of his saints. They rest from their labours and their works do follow them.

The news of his decease soon spread throughout the neighborhood and town, and a vast number attended his burial on Sabbath evening, evincing by their emotions, how much they loved and appreciated his worth.

After short, and appropriate admonitory exhortations were delivered by the Rev. Messrs. Benedict and Taylor, his earthly remains were consigned to the cold and silent grave, to which, the individual that now writes this hasty and imperfect tribute to his memory, and those who may read it, and all the family of man are fast hastening. Oh! may we all realize this important truth! May our last end be like his! May we die the death of the righteous!

The above remarks are not made to eulogize the deceased. Of this he has no need. He is beyond the reach of human applause. But they are intended to exhibit the power of the gospel of the Son of God. His character is brought to view for the imitation of travellers to an awful eternity. May God be the husband of the widow, and a father to the fatherless.

The good man's hope (and such was he) is laid far—far beyond
The sway of tempests, or the furious sweep
Of mortal dissolution. He beholds,
Unapprehensive, the gigantic stride
Of ruin, or the unstable waves
Of dark vicissitude. Even in death,
In that dread hour, when with giant pang
Tearing the tender fibres of the heart,
The immortal spirit struggles to be free,
Then, even then, that Hope forsakes him not,
For it exists beyond the narrow verge
Of the cold sepulchre. The petty joys
Of fleeting life incignantly it spurns
And rests on the bosom of its God.
This is man's only reasonable hope;
And 'tis a hope which, cherished in the breast,
Shall not be disappointed. Even *He*,
The *Holy One—Almighty*—who elanced
The rolling world along its airy way,
Even *He* will deign to smile upon the good,
And welcome him to the celestial seats,
Where joy and gladness hold their changeless reign. P....

In this place, on Wednesday last, at the residence of her brother, Mr. Lewis A. Thompson, after a lingering illness, Mrs. APPHIA ELLIOTT.

Advertisements.

☞ The facilities for *advertising* in this paper are equal, if not superior to any other paper in the Western Country. Near *two thousand* copies are disseminated, weekly, through the Southern and Western States. Advertisements left at the office, or at A. T. Skillman's Book Store will meet with prompt attention.

MUSIC TYPES.

JUST received, at the Price-Current Office, an entirely new fount of Music Type, consisting of Patent or Diamond Notes. The subscriber is

PREPARED TO PRINT MUSIC BOOKS

on the shortest notice and most reasonable terms. He pledges himself that all work of this description entrusted to him shall be executed in a manner superior to any that has hitherto been done in the western country. Persons disposed to publish collections of Music, may depend upon having their orders promptly executed. JAMES W. PALMER.

Price-Current Office,
Louisville, October, 1831.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

CENTRE COLLEGE.

THE next Winter Session of this Institution will commence on Wednesday the 19th of October and continue twenty-two weeks, ending on the 21st day of March, 1831.

THE FACULTY CONSISTS OF

Rev. JOHN C. YOUNG, A. M. PRESIDENT, *Professor of Moral and Mental Philosophy, Logic, Political Economy and Belles Letters.*

JAMES M. BUCHANAN, A. M. *Professor of Mathematics, Natural Philosophy and Chemistry.*

Rev. DAVID H. RIDDLE, A. M. *Professor of Latin, Greek and Hebrew.*

THOMAS C. NICHOLS, A. M. *Principal of the Grammar School.*

So strong are the claims of Centre College to public patronage, and so often have they been presented, that it is deemed unnecessary again to enumerate them. The Trustees feel well assured, that, with the Faculty now in their service, they are prepared to give as extensive and thorough a course of Instruction as can be obtained at any Institution in the Western Country, and at as small an expense to Students.

During the past Summer a *Philosophical and Chemical Apparatus*, of superior quality, has been received. Also, an accession to the Library of valuable Books.

EXPENSES.

Tuition in the College Classes (per Session)	$ 5 00
Tuition in the Grammar School (per Session)	12 00
Fuel, for Winter Session	1 00
All payable in advance.	
Boarding, Washing, Lodging, Fuel and Candles not exceeding (per week)	2 00

By order,
D. G. COWAN, *Secretary.*

Danville, 1st October 1831.

NEW GOODS.

Morrison & Bradley,

ARE now receiving and opening in the house formerly occupied by R. MORRISON, a handsome assortment of *FALL AND WINTER GOODS*, selected with care and attention.

Our stock being almost entirely NEW, dealers may find it advantageous to call, and friends and customers may rely on our strict personal attention to business; to the keeping constantly a well regulated assortment, and to the disposal of them on fair terms.

RICHIESON MORRISON,
LELAND J. BRADLEY.

☞ Those persons whose notes and accounts are due, will please make payment, as I am solicitous to close my outstanding business immediately.

R. MORRISON.

October 5, 1831. 14-tf.

FEMALE EDUCATION.

MR. & MRS. BARRY, FROM PHILADELPHIA,

WILL open on the 10th October, an Institution for YOUNG LADIES, in *Lexington, Ky.* in which all the branches of a scientific, useful, and ornamental education will be taught.

Their endeavors will be particularly devoted to the completion of Female Education, and a judicious and refined course of reading will be extended to those young Ladies who may have nearly obtained that point, thereby affording them an opportunity of cultivating the modern languages and acquiring a taste for reading.

Experience has proved, that in many instances a distaste for study has been created by overburthening the memory of young persons; and as all are not endowed with the same retentiveness, the inductive method will be studiously observed, and instruction conveyed by explanations and illustrations.

A French lady, competent to teach her native language, *Music, Drawing, and Painting*, will reside in the family, in the capacity of Governess. It is intended to make the French the general language of the institution; but as every member of the family is equally conversant with, and speaks fluently the Spanish, parents will be enabled to give their children a *thorough and practical* knowledge of both these tongues, which have become indispensably necessary to a polished education.

The most scrupulous attention will be paid to the religious principles, morals, manners, and general deportment of the young ladies, so that on leaving the institution they may at once enter into and become ornaments to society.

TERMS:

Boarding, with instruction in all the branches of English, viz: Reading, Writing, Arithmetic, Geography, Astronomy, Use of the Globes, English Grammar, Composition, History, Mythology, Elements of Geometry and of Chemistry, Sewing and Marking, &c.	$200 per an.
Day Scholars, do. do.	10 per qr.
French,	10
Spanish and Italian, each,	10
Music, Vocal and Instrumental,	15
Use of Instruments,	3
Drawing and Painting,	10
Dancing,	10

Pupils can furnish their own stationary or it will be furnished at the institution at a reasonable charge.

Where convenient, bed and bedding to be provided by the parents—if furnished at the Institution a small additional charge will be made.

REFERENCES.—Hon. H. Clay, R. Wickliffe, Esq. E. I. Winter, Esq. B. Gratz Esq. J. W. Hunt, Esq. E. Warfield, Esq. J. Brand, Esq. John Tilford, Esq. Walter Dunn, Esq.

October 5, 1831. 14-tf.

FEMALE EDUCATION.

THE Principals of the Brooklyn Collegiate Institute for young Ladies, are happy to have it in their power to inform the inhabitants of Lexington and its vicinity, that they have secured the services of Miss WHITE as an Instructress of *Instrumental* and *vocal music*, in the Western Branch of this Institution.—Miss White is lately from London, where for many years she availed herself of the instructions of the most eminent masters for the express purpose of qualifying herself for the office of Instructress. Since the arrival of Miss W. in America, her whole time has been spent in the Brooklyn Institute, and from her past success the subscribers feel confident in recommending her to the patronage of the West, believing that her talents need only to be known to be appreciated by an enlightened public.

The Institute in Lexington will be opened on the first of November.

J. & J. L. VAN DOREN.
Brooklyn Collegiate Institute for young Ladies, Sept. 14, 1831. 14-tf.

CIRCULAR.

Medical College of Ohio.

THE Honorable, the Board of Trustees, having reorganized the Faculty of this Institution, it will consist, hereafter, of the following professors:

JEDEDIAH COBB, M. D., Anatomy.

THOMAS D. MITCHELL, M. D., Chemistry and Pharmacy.

JAMES M. STAUGHTON, M. D., Surgery.

JOHN EBERLE, M. D., Materia Medica and Botany.

JOHN F. HENRY, M. D., Obstetrics and Diseases of Women and Children.

JOHN MOREHEAD, M. D., Theory and Practice of Medicine.

*CHARLES E. PIERSON, M. D., Institutes of Medicine and Medical Jurisprudence.

*DANIEL DRAKE, M. D., Clinical Medicine.

The course will commence on the last Monday of October, and will end the last day of February.

The aggregate expense of the tickets, including matriculation, is fixed at one hundred dollars; and the cost of graduation at twenty-five dollars.

The requisitions of candidates for graduation are,

1. Satisfactory certificates of having studied medicine, with some reputable practitioner, three years, and of having attended two full courses of Lectures: or,

2. Of having attended three successive courses of Lectures, and studied, as before, all the time between them: or,

3. Of having been in regular and reputable practice four years, and of having attended one full course of Lectures; or all the cases, the last course, at least, in this Institution.

The opportunities, for the study of practical anatomy, will be ample, and the lectures of the Professor, in addition to the usual means of elucidation, will be illustrated by the splendid preparations and plates recently purchased in Europe.

The Library consists of more than one thousand volumes of select works, chiefly European.

The Lectures on Clinical Medicine will be founded on the cases presented in the COMMERCIAL HOSPITAL AND LUNATIC ASSYLUM OF OHIO.

The Trustees are now engaged in the erection of an additional edifice, of such dimensions as will render the accommodations in every respect adequate.

The Medical department of the Miami University having been merged in the Medical College of Ohio, by the reorganization of the latter, there will be but one Medical School in Cincinnati next winter.

By order,
JAMES M. STAUGHTON, M. D., *Dean.*

*Dr. Pierson will not be here during the coming session, and the Institutes of Medicine have been assigned to Dr. Drake—Medical Jurisprudence being distributed among the other members of the faculty.

Cincinnati, July 13, 1831.

POETRY.

The Prayer in the Wilderness.*

BY MRS. HEMANS.

Soul of our souls! and safeguard of the world!
Sustain—Thou only canst—the sick at heart;
Restore their languid spirits, and recall
Their lost affections unto Thee and thine!—Wordsworth.

In the deep wilderness, unseen, she pray'd,
The daughter of Jerusalem:—alone,
With all the still, small whispers of the night,
And with the searching glances of the stars,
And with her God, alone! She lifted up
Her sad, sweet voice, while trembling o'er her head
The dark leaves thrill'd with prayer, the tearful prayer,
Of woman's quenchless, yet repentant love.

"Father of spirits, hear!
Look on the inmost soul, to Thee reveal'd;
Look on the fountain of the burning tear,
Before Thy sight, in solitude unseal'd!

"Hear, Father! hear and aid!
If I have loved too well, if I have shed,
In my vain fondness, o'er a mortal head
Gifts, on Thy shrine, my God, more fitly laid:

"If I have sought to live
But in one light, and made a mortal eye
The lonely star of my idolatry,
—Thou, that art Love! oh, pity and forgive!

"Chasten'd and school'd at last,
No more, no more my struggling spirit burns,
But fix'd on Thee, from that vain worship turns!
—What have I said?—the deep dream is not past!

"Yet hear!—if *still* I love,
Oh! still too fondly—if, for ever seen,
An earthly image comes, my soul between
And Thy calm glory, Father! throned above:

"If still a voice is near,
(Even while I strive these wanderings to control,)
An earthly voice, disquieting my soul,
With its deep music, too intensely dear:

"O Father, draw to Thee,
My lost affections back!—the dreaming eyes
Clear from their mist—sustain the heart that dies;
Give the worn soul once more its pinions free!

"I must love on, O God:
This bosom *must* love on!—but let Thy breath
Touch and make pure the flame that knows not death,
Bearing it up to Heaven, Love's own abode!"

Ages and ages past, the Wilderness,
With its dark cedars; and the thrilling Night,
With her pale stars; and the mysterious winds,
Fraught with all sound, were conscious of those pray'rs.

—How many such hath woman's bursting heart
Since then in silence and in darkness breath'd,
Like a dim night-flower's odour, up to God!

* Suggested by the picture of a kneeling Magdalen.

The Spring Journey.

BY THE LATE BISHOP HEBER.

Oh, green was the corn as I rode on my way,
And bright were the dews on the blossoms of May,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of emerald and gold.

The thrush from his holly, the lark from his cloud,
Their chorus of rapture sung jovial and loud;
From the soft vernal sky to the soft grassy ground,
There was beauty above me, beneath, and around.

The mild southern breeze brought a shower from the hill,
And yet though it left me all dripping and chill,
I felt a new pleasure, and onward I sped,
To gaze where the rainbow gleamed broad over head.

Oh! such be life's journey, and such be our skill,
To lose in its blessing the sense of its ill!
Through sunshine and shower may our progress be even,
And our tears add a charm to the prospect of heaven.

TEMPERANCE.

From the Journal of Humanity.

Traffic in Ardent Spirits.

NO. VI.

In view of the considerations presented in the preceding letters, I cannot but think that the following remarks, of one who has taken a course which will render him a benefactor of the world,* deserve very serious attention.

"There is no longer any doubt of the part which the christian should act. He is imperiously called upon by the principles of his religion to abandon all connection, of whatever kind, with the intoxicating cup. Every glass he drinks is a warrant for his neighbor to do the like; and intemperance is sure to follow the use of ardent spirits. There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can administer the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country will help keep alive that baneful disease which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man therefore who carries it into the country is directly concerned in producing that mass of pauperism, disease, and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestic circle, the promise of youth, and the hopes of old age, in one general ruin.

The vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards. All the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffic in ardent spirits, they will continue to be the poison of the land. And can the christian carry on this traffic? Can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink many will be drunken? And can he supply the cause, and detach himself from the effect? Can he hurl firebrands through your city, and witness the conflagration, and claim exemption from blame? Can he spread the contagion among your families, and when he hears the dying groan, and sees the funeral, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken affect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the wo, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime. And he should be so held in public opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessories. But he tells you he frowns on intemperance. So perhaps he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy, and debased—when he hears the noonday curse and the midnight broil—he should say, Here is my work; this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a christian, and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.

But the vender tells you again that he withholds the cup from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But this is too late; this refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And this traffic should be abandoned by the christian public. Conscience should be allowed a triumph over interest and custom, and the merchandize of spirits should be classed with the merchandize of blood. No christian should contaminate his hands and his soul with this most destructive and demoralizing commerce.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasions, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, lying waste every thing in their course. Could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the narration. Could he collect before him, and be enabled to see the crime, the disease and death, the poverty and distress, to count the tears and hear the groans which every cask of spirit occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying from day to day the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unchristian occupation. And let the distiller remember that he stands at the head of the streams, and lets loose the flood-gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one single consolation to cheer and support him. If all the distilleries were forever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what christian heart would not exult? And shall it not be done? Let the public sentiment be arrayed against it; let the traffic be reprobated by the christian world, and in a short time it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness but such as would steal or rob. And this is its true character.

Does the christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to Heaven is he spreading the plague that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness, and does he believe the God of Heaven will smile on the labors of him who is supported by food taken from the mouths of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to Heaven, is he binding his own countrymen in chains strong as the bands of death, and leading them in the road to hell? Is he training them to the practices and habits which will as surely bar them from the realms of bliss as though no redemption had been provided for them?

I venerate the christian's character, and whenever I find him acting in consistency with the principles of the Gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors in the present state of society to be sinful. Since the way and the only way, to banish intemperance from the earth, has been pointed out, it is the christian duty to adopt that course, whatever may be the sacrifice, and to disclaim all connexion between rum and religion,

They cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy, and impure; and I call upon the christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of affecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker will be excluded from the church of our God—when the gambler, the slave dealer and the rum dealer, will be classed together. And I care not how soon that time arrives. I would pray for it, as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated as by the united hand of philanthropists, patriots, and christians, throughout the world, as a great and most glorious jubilee."

Ought not every person who is engaged in the traffic in ardent spirit to inquire whether he is not by this, creating an influence which tends to hinder the efficacy of the Gospel, and to perpetuate spiritual death among his fellow men? And if he find that he is, his own salvation as well as that of others will require him to renounce it.

J. EDWARDS,
Cor. Sec. A. T. Society.

*Jonathan Kittredge, Esq.

MISCELLANEOUS.

The Materialist.

He was a young student of one of our country colleges, had been educated in a genteel rather than a religious family, and felt the pride of a graceful exterior, a cultivated intellect, and that ease of manners which so irresistably commands the notice and secures the attention of all.—My friend had deeply studied the principles and affinities of material objects, deeply studied them, and his powerful mind had become so absorbed in the habit of requiring absolute demonstration, or evidence tangible to the senses, that he considered the human being as only a certain combination of matter, subject to a set of rules of action or principles, that might have been generated by the specific material of which man was composed, and was inseparable from it. His reasoning was this: A stone has a certain principle connected with its materiality, which governs it whether in motion or at rest, called by the philosopher the principle of gravitation; by, analogy, that mass of matter called man, has a governing principle, which took its rise in the peculiar organization of its frame, called intelligence, or intellectuality. Here he rested; and knew, and wished to know nothing further.

I walked with him up a lofty mountain, and watched his countenance as we neared the upper regions, and saw the beautiful valley, its lovely village, and the domes of its college apparently beneath our feet. Nature was restling in his bosom, and pleading for a deeper emotion than materialism allows its disciple. His soul was wandering on the eagle wing of thought, like an arrow shot from a strong bow upward. I seized the holy moment and said—How stupendously grand is our footstool! Look just behind us, and see that solemn thunder-cloud, coming up dark and heavily, like a back ground of thick darkness. Now see that keen flash of lightning! Continuing, I said—this huge bulk of mountain on which we stand is matter—that somore cloud is matter—that keen glance of lightning is matter; they are all matter, and yet how diverse!

His attention was eagerly fixed—he found me on the ground of materialism, and felt as if he should receive new strength from my remarks. But, I continued, this diversity in the nature of matter, foreboades terrible things to the materialist. The same Maker who created a mountain, and made it indestructible to the winds, created the rock and made it insoluble in water, and made the lightning like a spear which he glances out from its sheath of cloud, can make matter of a fearful power and capacity. The very soul within you, my dear friend, which "smiles at the drawn dagger and defies its point," may be a refined state of material organization—as the wind, whose effects, but not whose form, we can see. Matter, in this spiritual shape, may have been made—yea, it is created—indestructible. My friend, said I tenderly, can you not perceive that a part of this rock on which we stand, if it were changed into a pure brilliant diamond, and then hung up out of the reach of the attrition or corrosion of elemental conflict, in some quiet nook beneath the calm-eyed stars, might retain its present form until a million of years had exhausted their contents, and another million, and another million, been added to the items of an opening eternity?

His attention was deep and solemn. I then took out my pocket bible, and said—this too is matter—truth is matter—and we have supposed that spirit might be matter so pure as to be beyond the reach of destruction. I read to him in an affectionate manner, while my voice was softened and subdued by a heavenly spirit that had come upon me with thrilling energy, from the sacred word which has been the sword of the spirit to millions and millions. I began with the denunciations against sin—and indeed with the tender sayings of Jesus to his disciples just before he was on the altar of sacrifice, himself the bleeding victim.

I then paused, and, slowly turning to look on my friend, I found him bathed in tears.—The cloud, said I, is matter, and from its deep, black bosom, matter, in a more fearfully refined form, is leaping in terrific energy. This book, too, is matter; but from its sublime and immortal pages, the sharp flash of truth breaks out and smites against the proud heart of man. Oh, how ignorant we are! How proudly do we talk about materiality who have scarcely seen the outskirts of creation!

My friend was weeping like a cloud that had been rent by a mountain cliff. He wept his hardness of heart away, and we went down into the vale together, feeling like very children, blessing God that although ignorant, we had a precious bible to instruct us.—*Badger's Messenger.*

A Sailor's Heart.

No class of men are more open to convictions of truth than seamen, and none more susceptible of religious impression, except where the demon of intemperance has incased the soul with adamant, and

"Hardens all within."

I find no difficulty in gaining access to their confidence; and, in several instances, have met with interested and deep feeling. On a Sabbath evening not long since, while walking the main deck, I perceived an open-hearted young fellow, with whom I had formed some acquaintance, leaning against a gun, and going up to him, said, "Well J. how has the day gone with you?" "One of the happiest I ever knew, sir," was his reply; "and I have heard many of the crew say the same. I never expected such a Sabbath at sea—earth can scarce know a better." Adding, on further conversation, "When I had been on board the Guerriere several weeks, before you, sir, joined us, without any public worship, I began to fear I had made a bad choice in coming to this ship; but I was mistaken—this will be a happy voyage to me, and I believe the time will yet come, when the ship herself shall be called the *Happy Guerriere!*" His face beamed with pleasure as he spoke, and I rejoiced to meet one so warm hearted and seemingly pious.

I almost daily meet with those more or less interested on the subject. Only a short time ago, while visiting the sick, I observed a middle-aged man following me from cot to cot, but said nothing to him, supposing him an attendant engaged in some duty. At length he himself spoke, saying, "there is no comfort for these poor fellows, sir, but in the few words you may drop them," adding, while the tears started in his eys, and his lips faltered as he placed his hand upon his heart, "they are poor sinners, and I too am a poor sinner—guilty—miserable sinner, sir! and God in mercy has sent you to preach the gospel to us. I know well what it is to be weary and heavy laden with sin, and rejoiced from the first moment I saw you, sir, step upon our quarter-deck." On conversing more fully with him, I had reason to believe that he was sincerely disposed to learn of Him who is "meek and lowly in heart, and whose yoke is easy, and his burden light."—*Stewart's Visit.*

Prince Talleyrand, by authority of his government, has proposed to the British government, that a copy of every work published in England shall be sent to Paris to be deposited in the National Library for the public use, and that in return, a copy of every work published in France shall be sent to England, and deposited for the public use in the British Museum.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.
Lexington, Sept. 20. 1831. 12-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.
Lexington September, 7 1831. 10-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.
JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 9-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.
THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*
Lexington, Ky. May 11, 1830. 45-tf.

Emigration to Liberia.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay. And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house-ware, earthen-ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country, are requested to publish this notice in their papers; clergymen are also requested to read it from the pulpit.
ROBERT S. FINLEY.
Agent of the American Colonization Society.
September 10th, 1831.

Young Ladies' Education.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next.* A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour*: where the *neatness, elegance, ease, and propriety of manners and conversation of the Drawing Room*, will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music*, also in *Calisthenics.* These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding.) Per rent, and tuition in all the *English, Scientific, and Classical branches*, $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.
Latin and Greek, no extra charges.
Music on Piano and Guitar—each $15 a qr.
Use of instruments—(*new* and of the best manufacture)—$3 a qr.
Drawing and Painting, (in water and oil colors)—$10 a qr.
Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.
Day tuition at 8, 10, and $12 50 a qr.
Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Further particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectuses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of
J. LIVINGSTON VAN BOREN,
Associate Principal of the Brooklyn C. I.
Lexington, Sept. 7, 1831. 10-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15 } By Benj. W. Dudley, M. D. who lectures
Surgery.—$15 } nine times a week.
Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.
Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.
Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.
Materia Medica and Medical Botany—$15 By Charles W. Short, M. D.—daily.
Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

A FEMALE SCHOOL.

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.
JAMES BLYTHE.
Lexington, April 4th, 1831. 40-tf.

FOR 1831.
New Spring and Summer
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY & STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;
Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States.
Lexington, March, 1831 40-tf.

DR. D. J. AYRES.

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.
Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.
August, 1831.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.